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BIOGRAPHY.

KRISHNA-PAL.

An account of the Christian experience and ministerial labours of Krishna-Pal, the first Hindoo in Bengal, who broke the chain of the cast by embracing the gospel. Written by himself.

THE Rev. Dr. Ward has communicated to a friend in this city, a small pamphlet, containing a memoir of Krishna, sometimes called *Krishnoo*. We publish, entire, a letter addressed by Krishna to W. Skinner, Esq. Bristol, (Eng.) who kindly supported him for some time before his death. The remarks on his character, piety, and zeal, are inserted at the close of this number. The following is a copy of the letter :

My dear friend in the Lord Jesus Christ,

I have not the pleasure of your acquaintance in this world, but if I remain steadfast in the Lord Jesus Christ, I hope to meet you in the world to come.

VOL. IV.—*New Series.*

I was a disciple of or worshipper of brahmuns and the gooroo, (the spiritual guide,) and when the latter visited me, with the idea of obtaining his favour, I washed his feet, and took the water and sprinkled my breast and head therewith : this would relieve me from my daily worship, as "there is no occasion for worship, when the presence of the gooroo can be enjoyed." While thus I spent my time, I was taken severely ill, when a person from Ghospara came, and told me, that if I would become the follower of the true gooroo, I should then get over this affliction. I consented to this : he then taught me the first initiatory incantation, "O Kurta, the moon, the Great Lord, I walk and speak at thy pleasure ; thou art with me, and I am feed with whatever thou feedest me." Some time after I had received these incantations, the Lord restored me

to health, and I became a gooroo myself, teaching many others this incantation, and making them my disciples. In this way I spent sixteen years of my life, after which the Lord sent his grace into India. One day, as I went to purchase sweetmeats for my children, I met Dr. Thomas, Mr. Ward, and Mr. Brunsdon, who had gone out towards Maniktula bazar, to preach the gospel. Dr. Thomas called to me and said, Oh! Bengalee brother, where is the brahmun's school? I answered, at Bullubpore. He then said, can I go and return back in an hour? I said, no. He then told me he would proclaim glad tidings, and asked me to attend. I consented, and he declared to me and others the tidings of salvation through the death of Jesus Christ, and said, that the sins of the human race required a great sacrifice, that those who believed in Christ's death would be saved from sin, because he offered his life as a sacrifice for sinners. And on that day the Lord was gracious to me. I then considered that no shastra made an end of sin; and even among the people of Ghospara there was no provision for the pardon of sin. I began daily to examine into this amongst my friends and relations, and to be thoughtful how to get acquainted with the missionaries. A circumstance now happened by which the Lord showed himself particularly gracious to me: as I was going to bathe in my tank, my foot slipped, and by the fall I dis-

located my right arm. I was very much afflicted on this account, lest I should be unable to support my family. A relative told me that there was a doctor in the mission house, and requested me to go to him or send for him. I sent my daughter and the child of a friend to beg that the doctor might come and see me. The missionaries were at that time going to breakfast. The doctor seeing the two children, said to them, "Why are you come?" My daughter answered, "My father's right arm is broke, and he is much afflicted, will you come and see him?" Then Dr. Thomas came to my house, and speedily cured me, and said that the father chastises the son he loves, and by cutting the arm of his child saves him from danger in the small pox. After saying this he went home. The same afternoon Dr. Thomas and Mr. Marshman came again with some pieces of paper in their hands. They asked how I was? I answered that my arm was fixed, but still was painful. They gave the papers to me and to the bystanders to read. In this paper I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning, Mr. Carey came to see me, and after inquiring how I was, told me to come to his house, and he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the

mercy of God my arm was cured. From this time I made a practice of calling at the mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me whether I understood what I heard from Mr. Ward and Mr. F. Carey. I said, I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, then I can call you brother—come and let us eat together in love. At this time the table was set for luncheon, and all the missionaries, and their wives, and I, and Gokool, sat down and ate together. It was reported all over the town by the servants that Krishna and Gokool had eaten with the Sahebs, and had become Europeans; and in returning home we were ill used by the populace.

My connexions now came to my house, and carried away my eldest daughter. Dr. T. hearing of this, came and took two of my daughters to his house, and the youngest remained with me. And some neighbours took me and my wife before the magistrate, who inquired of them what fault I had committed? They answered that I had eaten with Europeans, and become one myself. He told them he could do nothing, and that I might be carried before the governor, which was done. The governor put the same questions to my accusers, and received the same answers from them. He told them

that I had not become a European, but a Christian, and had done right, and that he would answer all demands against me, and forbade them to injure me. I told the governor that some of my relations had carried my daughter away. He immediately sent two persons, and had them brought before him, and commanded them to give my daughter back to me. They said, that I had lost cast, but my daughter had not. The governor desired them again to give me back my daughter, and told them that when my son-in-law returned, he would explain every thing to him. They then gave me my daughter. In returning home with my daughter, the crowd, consisting of about 500 or 600 people, hissed and clapped their hands at us, and disgraced us by calling us *Feringees*. My wife came crying, and said to me, you have acted in such a manner that all the people despise us, and call us *Feringees*. At this time Messrs. Carey and Marshman were seeking for us. We met in the road, and they were very sorry at seeing our distress.—The crowd at this time moved away a little. Mr. Carey said to my wife, do not weep. While he was speaking, he wept himself.—He also said, this distress is not come upon you and your husband on account of any crime you have been guilty of, but for the sake of the Lord Jesus Christ. My wife's mind was comforted at this, and we returned home. Gokool said to me, oh brother, you have just

escaped one difficulty, and there is another about to happen. Our relations and the respectable people of this town have agreed to disguise themselves as robbers, and murder as to-night, to prevent our destroying the cast of others. Hearing this I sent a woman to Mr. Ward to acquaint him of the design. Mr. Ward wrote to the governor about it, who sent a sepoy to my house, and ordered him if any people came to my house to question them, and if they did not answer to fire at them. Through the sepoy being placed at my house there was no attempt made.

The next day Dr. T. sent for me, and told me that he should eat that day at my house, but forbade me to be at any extra expense on this account. I got victuals prepared at Gokool's house. Dr. T. came at 2 p. m. As he entered the house, Gokool's mother and wife ran out. Dr. T. Gokool and son, my four daughters, and myself, sat down and ate together, while my wife and her sister waited on us. Dr. T. asked a blessing before and returned thanks after the meal. He returned home after the meal; and through excess of joy went into a state of derangement. Next day Gokool, my wife, and wife's sister, and myself, and Mr. F. Carey were received into the church.—On the Sabbath-day, Messrs. Carey, Marshman, and Ward came to my house, and explained to us the subject of baptism. Gokool and the two women, through

bashfulness, would not be baptized, but Mr. F. Carey and myself were baptized on that day. The report of my intended baptism having been previously spread, many people from Calcutta, Chander-nagore, besides many of the inhabitants of Serampore, and my own relations, came to witness it. Some time after baptism Mr. Marshman walked with me to my house.

After this, the pastors of the church sent me and Gokool into Jessore, to publish the gospel.—They told us to publish the glad tidings through the death of Jesus Christ, without fear, and gave us a number of tracts to distribute. On our way thither, in several places, we published the word. I had a letter of introduction from Mr. Carey to the judge, which I presented to him. When the judge had read it, he said to me, "Are you Baptists?" We answered in the affirmative. He asked us what we wanted. I said that we wished to distribute the tracts which we brought with us, and which were extracts from the Bible. He told us we might give them to those who asked for them. After this we went into the town of Sahebgunj, and I read the fifth chapter of Matthew, and expounded it. Many people heard me and took the tracts. In the evening several brahmuns came to the house we had put up at, and said to us, Sircars, we are come to ask you a question; will the lands of the brahmuns remain or not? We answered, we know.

nothing about that, but we have come to seek the salvation of the souls of men. They inquired what that was. We then gave them the history of the birth, life, death, resurrection and ascension into heaven of Jesus Christ. They inquired, if there was no salvation in their religion. I said, O sirs, examine, and hold that which is right: among you sin is not forbidden, and no hatred of it enjoined. In your Poorans, Ramayun, and Mahabharut, there are no directions for the forgiveness of sin, no knowledge of holiness, &c. but an account of the incarnations and power of your gods: can man be saved by them? They said, that if a sinner at the time of death repeats the name of Ram or Krishna, his sins will be forgiven, and he will obtain heaven. We said, that if that was sufficient to obtain salvation, pilgrimages, gifts to brahmuns, alms to the poor, and the daily worship were useless. Moreover the blind could not lead the blind, for both would fall into the ditch. What! were not Ram and Krishna men? Ram destroyed the race of King Ravun, and Krishna killed his maternal uncle and a woman. Are these gods? They then said, these people are the destroyers of cast, and went away. We returned to Serampore. About a year afterwards, Mr. Marshman, brethren Seetaram and Koover and I went again into Jessore. In the town of Sahebgunj, on the market day, Mr. Marshman stood on his pаланquin and preached; many

heard, and the market was almost deserted: the overseer of the market went immediately and complained to the judge, that a Saheb and three Bengalees had created a disturbance in the market, so that there was nothing sold or bought. The judge sent two peons, and had us brought to him, Mr. M. and Seetaram went into the judge's house, and I and Koover remained without. While Mr. M. was taking a luncheon with the judge, Seetaram was asked by one of the native writers there, whether he was a Christian? When Seetaram had told him he was, the writer beat him, and tore off his necklace, and turned him out of the house. Seeing the distress of Seetaram, I went to his assistance, and was served in the same manner. Mr. M. seeing this, endeavoured to bring us into the judge's house, when he was treated in a similar manner. After worship in the evening we returned to Serampore.

I have been unable to mention all my journies with Messrs. Carey, Marshman, and Ward:—On one occasion, I went with Mr. Chamberlain to a fair at Gunga-Saugar, and we distributed tracts there. After this I went again with Mr. Chamberlain to Dinapore, and after remaining there fourteen days with him, left, and went to Benares, and on the way spoke and preached at various places. I was there five days, and spoke and preached the gospel.—There the brahmuns said, I was a man from Serampore, and had

been destroying the cast of several people there, and was come to do the same at Benares. They took me to the watch house. I had with me three hundred books in the Nagree character. I was asked by the police native officer, why I came to Benares, and I told him the object of my mission. He took a Bible from me, and read it, and appeared much surprised at it, and told me to go to the judge at Secrole, and get his order for distributing these books. A peon was sent in charge of me, and ten or a dozen of the above brahmuns went with me to Secrole. I put the passport which Mr. Carey had given me, and a Bible, into the judge's hands. He read the passport, and asked whether I were a Christian, and advised me not to remain in that part of the country, as the people would injure me. From thence I went to Ramnugur, and preached before a raja's house about Christ's incarnation and atonement for the sins of mankind. I again returned to Serampore.

The missionaries agreed to my living in Calcutta, which I did for five years. In rotation I used to preach in twenty houses, and occasionally in different parts of the city. During my residence there, many Europeans and natives were baptized.

After this, by the desire of the missionaries, I went with a native brother to Sylhet. I had a letter of introduction to Mr. Smith of that place. In my journey I stopped and preached at Dacea. There

some of the most respectable Mussulmans sent for me, to whom I gave a Persian Bible, and lodged with them ten days. Proceeding from thence, I made the word known at Ajmeer and Baitool. At Chatuk I met with Mr. Smith. After reading the letter, he returned it to me, and also gave me another to the judge of Sylhet. When I arrived there I gave the judge the letters, and, on his inquiring, told him the reason of my coming into that part of the country. Mr. Smith arrived at Sylhet a few days after. The judge desired to see the books I had brought with me, and was much pleased with them, and told me to give them to those who wanted them. I preached and distributed the tracts there.

The judge wished me to go into the Khasee country, and gave introductory letters to a jemadar and subadar there, and also a sepoy as a guard. I was three days in going to that country. The jemadar and subadar gave me a lodging. I made known the glad tidings there. There I hope four sepoys, and two natives of the Khasee country, and a native of the Assam, were converted.—After a few days, the judge and Mr. Smith arrived there. I told them that I was very glad, for my labours had been successful. They requested to see the above-mentioned seven people, and inquired of them, whether they believed in the death of Christ, that he died for sinners, and whether they wished to be baptized. The gen-

plemen then wished me to baptize the seven men, and had a silver basin, filled with water, brought on the table, and requested me to begin the ordinance. I told them that I had never seen baptism performed in that manner. Upon their inquiring about the mode I followed, I referred to the baptism of John mentioned in the New Testament. They then said I might do it in the way I preferred, and we went to the Dhuvulshwuree river. There were present eight rajas, and about six hundred khaseeyas. I read the 6th chapter of Romans, expounded and prayed, and then baptized the seven men. I remained in that part of the country eight months, proclaiming the gospel, and then returned to Serampore.

After this I took a journey to Cutwa, Beerbhoom and Berhampore, and baptized a woman at one of those places. I was three months out at this time.

My next journey was to English-bazar, where I lived six years, and baptized a man and a woman. I then went to Dinagepore, and baptized four men and women there, and married two couple, Mr. Fernandez, the pastor of the church, being at that time ill. I again went to English-bazar, and was there till the next year, when I again journeyed to Dinagepore. While I was there this last time,

Mr. Fernandez baptized twelve persons, one of whom was a writer under the judge. My granddaughter being taken ill of a fever here, I was under the necessity of going to English-bazar to the doctor; fourteen days after my arrival there, she died. On her death bed she requested me to read the Bible to her and pray for her, and I trust she departed this life with a lively faith in Christ. I returned to Serampore after eight months. Then, at the request of the missionaries, I went and lived two months at Dacca with Mr. Leonard, and there preached the gospel.

I was baptized in 1801, and from that time to this have been employed in the service of God.—Pray for me, that I may live a little longer, and that I may still be employed in the same work with all my mind, and that I may always enjoy the communion of the Holy Spirit. I am now preparing to take another journey to Dacca. I was formerly dead in the worship of idols, but believing in our Lord Jesus Christ, the Son of the living God, I am no longer dead. You have employed me in making the gospel known to those who are dead in sin; O pray that God may preserve me, and crown my labours with success. I hope at the last to be received into eternal happiness.

COMMUNICATIONS.

REVIEW

Of the Mission to Palestine, with some historical facts relative to the countries of Western Asia.

Nº. II.

DURING the stay of Messrs. Fisk and Parsons at Scio, they made considerable attainments in the knowledge of modern Greek, and published at the college press several tracts. They frequently visited the monasteries and schools, and distributed 3700 tracts, and 41 Testaments.

This island lies in the Archipelago, separated from Ionia by the Erythræan straits. It has generally been styled the Paradise of modern Greece; more productive than any other island, and yielding to none in grandeur. The praises of this favoured spot were universal; and its delights constituted the burden of many a tale and many a song. Five years since the island contained about sixty thousand inhabitants and 42 villages. But since the recent struggle between the Greeks and Turks, Scio has suffered severely. It has been a continued scene of assassination, rapine and carnage.

In October they returned to Smyrna, and on the first of November set out on a journey in Asia Minor. They took a circuitous course around the east end of the gulf of Smyrna, and arrived before night at the village Menimen, a small place situated

on the river Hermus, about 20 miles from Smyrna. They visited the Greek priests and schools, distributed tracts, and being told that five priests and 1000 people had only one Testament, they left there another in Romaic.

The next day, after crossing the Hermus and Caicus, and passing a small pond, in the centre of which was a warm, boiling, sulphureous spring, arrived on the third at Haivali, 75 miles from Smyrna. Here was a very flourishing college establishment supported by the Greek community. Distributed tracts and Testaments as usual. They next visited Pergamos, now called Bergamo; examined its ruins, visited the schools, and supplied them with tracts. The population of Pergamos is said to be about 15,000, mostly Turks. Here was one of the "seven churches of Asia."

On the 9th they reached Thyatira (see Rev. ii. 18—29) and in two days more arrived at Sardis, "the great capital of the Lydian kings, and the city of the far-famed Cræsus." Here were a few names that had not defiled their garments; and they are now walking with their Redeemer in white. This was once a very splendid city, but is now in ruins, sadly indicative of the fulfilment of prophecy, Rev. iii. "Nothing is now to be seen, but a few mud huts, inhabited by ignorant, stupid Turks;

and the only men, who bear the Christian name, at work all day (Sunday) in their mill. "Every thing seemed as if God had cursed the place, and left it to the dominion of Satan." Chandler visited Sardis about 65 years ago. He found it more populous and flourishing than later travellers have witnessed.

Messrs. Parsons and Fisk next day arrived at Philadelphia, (Rev. iii. 7.) now called Allah Scheyr, the city of God. Here resides a Greek archbishop. The place is populous, inhabited mostly by Turks. In a library they found the first volume of a Greek Lexicon, then publishing at Constantinople. It was a huge folio, yet gave only the first four letters of the alphabet. Philadelphia lies nearly east from Smyrna; situated at the foot of Mount Tmolus, on the south side of an extensive plain. They were shown a wall, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places 8 feet thick and 10 feet high. The tradition is, that there was a church near the place, dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all.—Their bodies were not buried, but piled up together in the form of a wall. The wall seems, in deed, to be composed, principally, if not wholly, of bones. On breaking off pieces, many bones are found almost entire. Mr. Parsons having been ill some days,

and this illness increasing, they were reluctantly compelled to return without visiting all the *Seven Churches*. Laodicea and Ephesus still remained. The former is now little else than a mass of solitary ruins. They therefore returned immediately to Smyrna, having been absent 21 days, and ridden 300 miles. In the time, much precious seed was scattered, and though it lie buried long in the earth, "grace ensures the crop."

They now began to extend their plans of benevolence, connected with the mission. By the distribution of Bibles and religious tracts, a wide and effectual door of usefulness was opened.—This seemed to be the grand method of doing good in Turkey. Frequent opportunities occurred to admonish and instruct immortal souls, by private declaration of the invaluable truths of the gospel. The British chapel was opened for them to preach upon the Sabbath; and the use of the chaplain's rooms, without expense, was offered. After much deliberation, however, it was thought best that Mr. Fisk should remain at Smyrna, to carry on the work of distribution, and get more tracts printed; while Mr. Parsons should proceed without delay to Judea. The most interesting time for a missionary to be at Jerusalem is between Christmas and Easter. Pilgrims from almost every section of the globe, during this time, flock to the Holy City to visit the holy places, and observe their re-

ligious institutions. In this way, Jerusalem may be made the centre of Christian benevolence; and, by prudent measures, the Bible may be sent to every people of every language and nation. Mr. P. engaged a passage in a Greek vessel for Jaffa, and sailed December 5th.

Mr. Fisk remained alone, but continued with unwearied assiduity, his usual labours of visiting schools and distributing tracts. In conversation with Mr. Cohen, a Jew, some very singular ideas were advanced. He said the Jews believe, that all atheists and idolaters will be damned for ever; but all who believe in one God will be saved. He said they hold to 613 commandments besides the decalogue, and if they obey all these, they will be rewarded in proportion; whereas Christians, who hold to only ten commandments, even if they keep those ten, will have a proportionably small reward.

Mr. Parsons passed on his voyage, and after touching at Scio, Samos, Rhodes and Cyprus, arrived at Jaffa (ancient Joppa) February 10, 1821.

This place is situated on the Mediterranean, in the north-west extremity of that part of the promised land that fell to the share of the tribe of Dan, though Shaw, Pococke, and d'Anville, place it to the share of Ephraim, which borders on the north of Dan. According to some commentators, and Pliny himself, the origin of this city is of high antiquity, Jop-

pa having been built before the deluge. The Greeks extended to these shores the empire of fable. At Joppa, the fleets of Hiram, laded with cedar for the temple, landed their cargoes for transportation by land to Jerusalem.— Here the prophet Jonah embarked when he fled before the face of the Lord. Joppa fell five times into the hands of the Egyptians, the Assyrians, and other nations who made war upon the Jews, previous to the arrival of the Romans in Asia. Judas Maccabeus burned the town, whose inhabitants had slaughtered two hundred Jews. Peter the apostle here raised Tabitha from the dead, and received the men sent from Cæsarea in the house of Simon the tanner. The city was soon after destroyed by Gestius, but the walls were rebuilt by pirates. The army of Vespasian, however, sacked it again. Two centuries posterior to these events, it passed, with all Syria, under the yoke of the Saracens; and again makes its appearance in the historians of the crusades. Benjamin of Tudela speaks of it under the name of Gapha. It was for some time in the possession of the Christians, but afterward fell into the hands of the Sultans of Egypt, and soon after under the dominion of the Turks.

The night of the 16th, Mr. Parsons tarried at Rama, a village in the centre of an extended and beautiful plain, which is a part of the field of Sharon. This plain is extremely fertile. According

to Quaresmius, Rama was once a magnificent city, filled with wealth and abundance of all the luxuries of the east. This place and Lydda, where Peter restored to health "a certain man named Eneas," were the first two cities of the Holy Land that fell into the hands of the crusaders. Rama is now a degraded place, visited very little except by pilgrims. The plague has made frequent ravages among the few that reside there. "In Rama was a voice heard," &c.

Mr. Parsons took very little notice of old fountains and ruins which gratify the curiosity of the antiquary—nor was he turned aside by monkish tales to view the relics of superstition. He had nobler designs. Indeed, it is a subject of regret that so few travellers have visited the Holy Land with the feelings of pure Christianity, and left us the results of their researches in language of simple fact, divested of the legendary trash of enthusiastic pilgrims. Few writers possess better descriptive powers than M. de Chateaubriand, who visited Jerusalem in 1806. But his utter credulity to the tales of the monks and friars destroyed that spirit of research which he manifested among the ruins of Greece. Dr. Clarke fell into the other extreme, and erred, perhaps, by being too fastidious. He was, however, an excellent antiquarian.

Mr. Parsons arrived at Jerusalem on the 17th, and was introduced to Procopius, a Greek priest and

agent of the British and Foreign Bible Society. His journal, while in the Holy City, and during several excursions into the country, is interesting, and bespeaks the philanthropic spirit of a devoted saint, tremblingly alive to the best interests of man.

There is something truly sublime in the idea of establishing a mission on the very spot where God had for ages manifested his glory, where He was long worshipped, and where the gospel was first preached with astonishing power and efficacy. The object is, doubtless, good; and as the time is not far distant when the Jews shall be returned to Canaan, some great change will soon, probably, be effected in the moral and political condition of its inhabitants.

In the next number we shall endeavour to acquaint our readers with the present state of Jerusalem.

ON THE ORIGIN, PROGRESS, AND DECLINE OF IDOLATRY.

THE Rev. George Townsend has published, in the *Classical Journal*, a series of essays on this interesting subject. He has embodied a vast fund of matter, in confirmation of his theory, which must be highly gratifying and instructive to such as take pleasure in tracing the mazy path of human genius and human depravity. Though theories built on etymology or coincidence, are not in general worthy of notice, yet

this gentleman has been able to discover striking and peculiar coincidences between the traditions of the heathen and scripture history. He has also plainly proved that the worship of the sun, which was the first effort of idolatry, appears to have been deduced not merely from its connexion with astronomy, as Dr. Collier supposes, but chiefly from its apparent resemblance to the Shechinah, which so frequently appeared to the antediluvian and postdiluvian patriarchs. The Phœnicians had an account that Abraham did *really* immolate his son Isaac. Hence Mr. T. conceives that the offering of human victims among them took its rise. Thus, as the sun represented the Divine glory, and the good man Abraham was supposed to have sacrificed his "only *legitimate* son," the custom of offering, in prevention of impending calamities, their best beloved children, became universal. They

"Tore the heart from the yet living
body,

Held to the sun their panting sacrifice,
And told aloud their cruel augury."

From the worship of the sun, the great god of the idolatrous nations, the transition to the worship of the heavenly host was easy and natural. The arkite ritual, with some perversions and corruptions, became a model for nations surrounding Judea; and thus, by inter-communication, could easily find its way far into the regions of the east.

From the voluminous remarks

of Mr. Townsend, we shall make a few brief extracts.

"In the meaning of the term Origin, I would include the whole mass of corrupted tradition, from the first imperceptible deviation from revealed truth, to the period of the Exodus, when the system of vice and error had attained its acme; and it is a wonderful instance of the manner in which the prescience of the Almighty adapts the various interpositions of his providence to the accomplishment of his prophecies, and to the overruling to his own glory the effects of the uncontrolled free-will of his creatures, that Moses at that particular period removed from Egypt. The period I would assign to the continued prevalence of idolatry, is that which elapsed from the exodus of Moses to the advent of our Messiah. We still live in the age of the decline of idolatry; and we are taught by the inestimable, and infallible oracle, which has been gradually imparted to the world, and which has ever guided the true worshippers of Jehovah, that the day shall undoubtedly come when all the nations of the world shall cast their idols at the foot of the cross; and the reign of open idolatry, possibly too the reign of vice and error, cease even in this world. Each of these periods deserves an adequate historian. These observations have become so extended, that I can only offer some few additional observations on the two periods last mentioned,

“Though the origin of idolatry may be deduced from the corruption of a few simple and primævally revealed truths, I cannot but remark, that every theory which learned or ingenious men have proposed, to enable them to account for the fantastic and infamous rites of different tribes, may have some foundation, and be consequently more or less true, while the facts I have mentioned remain the same. The human mind is the same in some respects in all ages. As in Christianity, not only various countries have their peculiar mode of professing Christianity; but likewise in each country innumerable sects and parties constantly exist; and as any writer would be led into error who should select the faith or discipline of any one body of nominal Christians, and maintain that this or that mode of worship alone was Christianity; so it is with the subject of idolatry. Phœnicia, Chaldæa, Egypt, India, and the northern European and Asiatic Scythæ, professed the same religion, yet each differed in many respects from the other. Each agreed in the more material features; yet each added to, or refined upon the pristine corruption, as ambition, error, priestcraft, a love of allegory, mistaken emblems and memorials, or any other cause assigned either by Stillingfleet, Sir William Jones, the authors of several papers in the Asiatic Researches, Bryant, Maurice, or Faber, respectively influenced their decision.

“Of the period between the first perversion of truth, till the time of the Exodus, we know little from other than scriptural sources. But it is certain that at the time of the Exodus the system of corruption was perfected. Even the Israelites in their journeys from Egypt to Canaan, were not only contaminated by the idolatry of Egypt, but by the idolatry of the nations around them. The rites of Baal Peor, or as he was then called, of Baal Meon, seduced them by their licentious indulgences, immediately after their escape from the pursuing Egyptians. The levitical law too, as we have already observed, was enacted to preserve the people from adopting these idolatrous customs of the neighbouring nations. To accomplish this object their lawgiver not only prohibited the superstitious practices of the idolaters, but gave them precepts utterly contradictory and opposite to them: every rite or ceremony prescribed being directed against some religious observance of the heathen; so that a complete code of idolatrous worship might be collected from the enactments of the laws of Moses. Witsius has entirely refuted the notion of Spencer, that Moses adopted his system from the Egyptian rites and legislation. Whatever religious ceremonies or opinions were common to the Jews and the Egyptians, were common also, as Mr. Faber has learnedly shown, to the patriarchal uncorrupted religion which preceded both.

The object to be obtained by the wandering forty years in the wilderness, was, among other things, the removal of these remnants of Egyptian idolatry : and the whole of the history of that period proves that the corruptions of the pristine revelation had attained the greatest height, in spite of the solemn warning of the destruction of the cities of the plain, or the miraculous interpositions of Providence in behalf of the elected family of Abraham."

"Though the knowledge of the true God, and the pure patriarchal worship, had long been extinguished among the Greeks, it is needless to observe, that they were ever celebrated in the earlier periods of their history above all nations, for sublimer notions of the Deity, for a purer theoretical philosophy,—for greater regard in many instances to the moral obligations—and a more elevated style of poetry than was known elsewhere. At the same time we must acknowledge, that they were degraded by puerile conceits, and absurd superstitions; by the infamous religious rites in the various temples of Venus, to which we have before alluded; by the most ridiculous and grovelling notions concerning the world and man—and at length, by a total disregard to the faint remnant of morality and patriotism, which survived the wreck of their former glory. They were at once a perpetual contrast to themselves, and a riddle to the world. In their religion they were philosophical, yet su-

perstitious; ignorant, yet conceited: in their taste, fastidious and depraved; unable to bear a harsh sound in the language of their poets, while they tolerated the most disgusting sentiments and gross representations. Their poets charm, their historians instruct, their critics improve, their philosophers still attract the attention of mankind. Their statesmen, their patriots, their orators, their illustrious men of every description, still continue the objects of the enthusiastic admiration of the warm-hearted, the romantic, and the ambitious of all nations: yet they were voluptuous, frivolous, and fickle, and possessed as many claims to our contempt as to our admiration and praise."

"A curious question presents itself even here, which has indeed been amply discussed by Cudworth and others, but which still remains, and most probably ever will remain, undecided; it is, whether the more reflecting and speculating part of the heathen, in the days of Socrates, Xenophon, and Plato, were pure theists, conforming only from custom and compliance with the public law, to the popular creed; or whether they all held the general system of belief, rejecting only some peculiar doctrines and rites, as their caprice, or education, or reason, dictated. Whatever popular follies they rejected, they wandered on the dark mountains of that strange system of half-forgotten truth—partial light—abundant error—false reasoning—conjec-

ture and absurdity, called natural religion. Revelation alone could guide man to truth, and they had forgotten Revelation. The humblest, the most ignorant, the most uneducated believer in Christianity, has infinitely sublimer notions of God, his works, and his attributes, than the wisest and best of the Pagan world; and the utter inability, which the unassisted reason of the philosophers ever found, to discover truth, presents a wonderful confirmation of the inspiration of the books of Scripture. For, if Socrates, and Plato, and Cicero, and others, were unable to discover the most common truths, surely it is impossible that the prophets from the plough, or the apostles from the fishing-vessel, could of themselves have constructed the noble fabric of the religion of the New Testament. Socrates declared the necessity of some divine teacher, to enable man to attain to truth; and this acknowledgment of the weakness of the unassisted intellect of man has been justly considered as the best proof of his own real greatness. Cicero, without any exception, the most learned of the Romans, wrote a treatise on the nature of the gods; in the beginning of which he both declares that there is no certainty in any thing; and, that the various controversies of the wise justify scepticism. Plutarch, Laertius, Democritus, and others, denied the existence of a Deity. Lucian in a later age, indeed, openly and perseveringly, ridiculed the whole system of the

mythology. Still the religion of paganism continued. It was supported by the magistrate, venerated by the ignorance, and maintained by the superstition of the majority; till the purer light of Christianity dawned 'on the dark places of the earth.'

"The apostles and the earlier Christian writers directed all their eloquence against the intolerable superstition of Paganism. The expectation that some great personage was to come upon the earth, prevailed through the whole of the East. Their efforts were successful. The exhortations of these illustrious teachers were not in vain. Many of their treatises are extant, and contain many curious particulars, which are engrafted into the systems, and collected in the works, of later authors. Justly is Christianity called a light which shineth in a dark place. The true Incarnate at length appeared; the oracles, from some wonderful cause, are generally believed to have answered their votaries no longer; and that of Apollo, if we may believe tradition, asserted to Augustus, that the Hebrew child had commanded him to depart from the temple. That this was true I dare not affirm. Whoever in the present day would avoid the charge of idiocy, must be prepared to deny the probability or possibility of a prodigy of this kind; certain it is that Paganism received a blow which it never has recovered; and though the government of the world is not yet, in one sense, placed on the

shoulders of the Prince of Peace; we believe that the promises and the prophecies of revelation shall be accomplished, and that the Almighty God, and the Everlasting Father, will recover from their wandering and blindness the benighted family of mankind.

"Truth and error are yet contending. Though the heel is bruised, the head of the serpent was, and is gradually, losing its life and its brilliance, the sparkling of its eye, the beauty of its colours, the triumph of its crest; it is falling at the feet of the promised Deliverer, and there it shall be bruised and slain. And when we consider the part which the Almighty Providence has assigned to our own great and good country in this work; we trust that we shall still be destined to maintain the magnificent influence of our lofty rank among the nations of the earth, till the pro-

mises of the Gospel be accomplished, and the whole world become christianized. We are the aristocracy of the world; the Thermopylæ of the universe. By our high-mindedness and perseverance, by our calm and undivided attention to the best interests of mankind, whether political or religious; we have become morally superior to our brethren, and we are using that superiority for the best purposes. We deem ourselves to be under the peculiar protection of that Deity, who has blessed our efforts for the deliverance of mankind from the intolerable yoke of ambition, irreligion, and anarchy; and if we continue to act as the enlightened friends of man, we are convinced, that whatever be our temporary distresses and difficulties, we are, and ever shall be, safe under the banner of a protecting and preserving Providence."

MISSIONARY INTELLIGENCE.

FOREIGN.

FRANCE.

THE Rev. Jonas King, a native of the United States, has resided during the past year in France. He has kindly offered his services, for three years, in connexion with the Palestine Mission, which offer has been gratefully accepted. During his residence in Paris, he found several French gentlemen who manifested a deep interest in his contemplated mission; and was instrumental in forming the Paris Missionary So-

ciety. In September he set out on his way for Malta to join Messrs. Fisk and Temple. His private journal shows him to have acted the part of the Christian traveller. He conversed with his fellow passengers on religious topics, "made a free declaration of the doctrines of the gospel, and an unreserved application of them to the heart and conscience." At Fontainebleau, the place where Napoleon, on the 11th of April, 1814, surrounded by a guard of 30,000 men, signed his abdication of the title of "Emperor of the French, and King of

Italy," he distributed tracts with a liberal hand, and preached the gospel to the multitude that crowded around him with importunities and benedictions. At Lyons he visited the numerous antiquities and churches with which the place abounds, distributed tracts, and spoke plainly of Him who was slain for the redemption of the world. At Nismes, he aided in the formation of a Missionary Society, auxiliary to the one at Paris. A subscription was opened, and 304 francs immediately subscribed; to which sum, a poor widow, seventy-five years old, added a donation of seventy francs. As the Protestants are numerous in the region of Nismes and Montpellier, Mr. King was enabled to excite a considerable interest in missions, and in the monthly concert of prayer. In Montpellier, he found a Missionary Society had already been formed.

On the 14th of October, Mr. King arrived at Marseilles, whence he sailed for Malta on the 29th. When in sight of the gulf of Toulon, and France fast receding from his view, he indulged in the following

Reflections.

"I could not but feel some emotions, on leaving a country where I had spent one of the most interesting years of my life.

"Land of science and of sin, of gaiety and pleasure! I bid thee farewell! The sun shines brightly on thy beautiful fields; the mild gales breathe softly in thy enchanting hills; and along the borders of thy streams, in the midst of vines and olives, lie scattered the cottages of peasants, and the mansions of nobles. Thou hast within thy bosom all that can gratify genius, and taste, and sense. O, when shall the spirit of Massillon rest upon thy priests! When shall the light of millennial glory dawn upon thy population! With fervent prayers for thy prosperity, I bid thee farewell."

He landed in Malta the 2d of November.

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ber, and soon after accompanied Messrs. Wolff and Fisk to the Holy Land. They were expecting to visit Jerusalem at the passover.

MALTA.

Extract of a letter from Rev. Mr. Bird, of the Palestine Mission, to a gentleman in New Haven, Connecticut, dated

Valetta, Island of Malta, Jan. 30, 1823.

DEAR BROTHER—You see the great goodness of our Heavenly Father and yours, in preserving us across the mighty deep, and landing us in this island of the sea.

Touching at Gibraltar, and making a stay there of a few days, we found to be a very timely and pleasant relief. We often wished you with us, to add to the weight of religious influence in the vessel, to help us in consecrating to God our little cabin, to help us pray, and to help us preach, and to sit with us on deck when the surges broke high, and meditate on that "awful God" that

"Thunders when he pleases,
That rides upon the stormy sky,
And manages the seas."

You would have been highly interested in visiting Gibraltar. The morning we first discovered it, was like one of our most charming mornings in May. The night had been dark and rainy; the fearfulness of the coast, and the stiffness of the breeze that blew, excited some apprehensions of danger; added to this, an occasional flash of lightning broke through the gloom, and gave to the evening an aspect well calculated to throw the mind into a serious frame, and prepare it for what was to follow. When the day arose, we found ourselves safe, and nearly midway through the Straits. The breeze came gently astern, the sea still broke and roared on the rocks of Tariffa, the sun and the rain, at intervals came down upon us together, and nature seemed smiling through her tears. We beheld, on the right, the mountains of Africa, and thought of the darkness and the iron bondage of Her

sons. The view of the left brought to mind the horrors of the inquisition scarcely gone by, and the distraction threatened by a rotten government tottering to its fall. We had not time to indulge long in these sober reflections, when our attention was arrested by the cry, "there is Gibraltar." At the distance of 10 or 15 miles on our left, some of the high sharp angles of the Rock were visible, peeping out from behind the slope of a Spanish mountain. The body of the rock soon emerged from its hiding place; next the harbour, and next the distant shipping appeared like a forest of dry canes. We soon dropped our anchor among them, and were at leisure to survey the vast mass of rock which lifted itself before us. Its name signifies *High Mountain*, and you would have thought it not improperly named. Five or six such steeples as that which rises over you on the Sabbath, would not reach its top. It stretches from S. to N. much in the form of a house roof, except that the E. side (as well as the two ends) is nearly perpendicular. What renders it a more special object of curiosity is, that nothing appears, resembling it, for many miles round. The whole south margin of this "high mountain," presents, next the water, one continued artificial wall of defence, which, with all its windings, cannot be less than three or four miles in extent. In some places this wall is backed by a second, and a third, and the whole mounted with heavy cannon. When we drew near this landing place, in going ashore, we passed close by the mouths of some of these huge instruments of death. As they lay quite at the water's edge, behind a massy wall, and staring through their iron grated embrasures, it was no great stretch of fancy to imagine to one's self a kennel of hungry lions growling through their cages, and ready, at the signal of their master, to leap upon their prey. O! when shall the Prince of Peace begin his

reign—the lion become a lamb, and these horrid engines be converted into implements of husbandry! I cannot stay to give you a history of all we saw, and all we felt at Gibraltar. The most affecting sight we witnessed, was the medley of population that filled the streets and lanes of the town. Mohammedan and Jew, Greek and Catholic, were all mingled together, and the place resounded with the din of strange voices, "of all nations, and kindreds, and people, and tongues," not like those in the Revelation, "crying salvation to our God which sitteth upon the throne, and unto the Lamb," but rather, "Away with him." We could almost pray for the gift of tongues, to stand on the house top, and proclaim to the dying multitudes, "Behold the Lamb of God that taketh away the sin of the world." Don't forget us when you pray for the peace of Jerusalem. In behalf of the mission family,

Most affectionately yours,

ISAAC BIRD.

JEW IN POLAND.

DR. PINKERTON writes, that the state of society in Poland is fast improving—that the Jews are rapidly losing their prejudices against Christians and the Christian religion—that many of them are willing to receive copies of the New Testament in the Hebrew language and read them; and that they are gradually falling off from their rigid attachment to their former superstitions. They despair of ever beholding a Messiah such as they desire; the yoke of Judaism has really become insupportable to many, and not a few are joining the different Christian communions in the towns of Poland, almost weekly. An important crisis in the religious state of that people, is not far distant. They shall not always "abide in unbelief," but "shall be grafted into the church."

The number of Jews subject to Russia, is reckoned above two millions.

SANDWICH ISLANDS.

THE missionaries in these Islands, though subject to many trials, yet seem to be renewed in strength, and encouraged to pursue their toilsome labours. At the Oahu station, the king, several of his principal chiefs, and a large number of the common people, besides the seamen in port, assemble at their place of worship, and listen with attention to the words of life. They have increasing reason to believe, that the holy truths of the gospel are exerting a silent influence on the minds of that people; and that the period is not far distant when the Sabbath will be by them acknowledged and regarded. Great exertions are made to alienate the minds of the king and chiefs from the missionaries, and from the truths of God's word. At the close of divine service, before leaving the house of God, they are sometimes invited to dine at a table spread with fruits and wine, for the purpose of destroying the good effect which the duties of the sanctuary are fitted to produce; and also for the sake of telling them that the Bible is a fable, and the missionaries impostors.

The king, however, very properly refuses to comply with such invitations, saying, "I shall eat and drink in my own house to-day. I must take care of *this* day."

The printing establishment is in operation.

DOMESTIC.

CAREY.

Letter from the Rev. Isaac McCoy to a friend in Ohio, dated January 1, 1823.

"DEAR BROTHER—On the 9th ult we set out from Fort Wayne, with the remainder of our family, 32 persons. We were eleven days on the road. Almost every night we had to rake off the snow at our camp to make a place for our beds; notwithstanding, considering the season of the year, our journey was as

pleasant as could be expected; it was tedious, but safe. We had four wagons, about fifty hogs &c We lost nothing except a small hog, drowned in swimming the St. Joseph at the first crossing. On the road we found the Indians friendly, and particularly so since our arrival. They visit us almost every day, and seem well pleased that we have come. Our prospects in this respect are truly flattering.

We have a building, containing three apartments, with as many fire-places, the whole 68 feet by 20; within 10 feet of this stands our kitchen, making the row 96 feet long. At a little distance stands our meat house, and our smith shop. All these buildings are unfinished. The weather has been very cold almost ever since we arrived, so that in some respects we are uncomfortable for want of warm rooms. But who would not realize much greater privations than have yet fallen to our lots, for the sake of being instrumental in rescuing from misery and death the unhappy people for whose sakes we are strangers in this wilderness? Our school-house is going up, 26 feet by 20. I hope the school will be in operation in the course of 10 or 15 days. Many of our children, who have gone to see their friends, are anxiously waiting for us to call them in when we shall be prepared to receive them. I think it probable that our school will commence with between 30 and 40 scholars; and I think it pretty certain that we shall be able to obtain as many as it will be practicable for us to keep in our charge. How many of these almost friendless children of the woods, will the benevolence of Christians enable us to pluck as brands from the fire? The success of your labours must, in part, reply to this interrogation.

In your exertions you will no doubt often be opposed by slanderous and false reports respecting the mission, and the society we serve—But remember the words of our friend Dr Staughton, "conscious integrity has nothing to fear."

We are not afraid of investigation, labouring in the sincerity of our souls, and having been kept, by the grace of God, from any act in missionary concerns, which would excite a blush if proclaimed in the presence of the world. You will probably meet with many for whom we should adopt the prayer of our blessed Lord, "Father, forgive them, for they know not what they do." Do not be discouraged, my brother; our cause is good, and will prevail. Meekness and humility become us, and let us endeavour to bear reproaches with patience.

My health has been imperfect ever since I left Fort Wayne; that of my wife not much better. Both are improving.

Benjamin B. Kircheval, Esq. is our agent and good friend at Fort Wayne. Communications and remittances made to him will receive prompt attention. Should you not hear from me as often as desirable, reflect that the opportunity of conveyance from this to Fort Wayne is seldom and precarious.

May the presence of our blessed Lord go with you, his Spirit be your guide and defence, his service your delight, and heaven your eternal reward.

Extract of a letter from the Rev. Mr. M'Coy, dated March 15, 1823.

"We have now 36 Indian youth actually here at school. Many more wish to come, even more than we shall be able to take care of. Our prospects in relation to the disposition of the natives, are promising. God only knows what will be the result. In him we trust—He alone can give success.

"No white family resides within 100 miles of us; and it is nearly 200 miles to any thing like a compact settlement. Letters to us may be directed to Fort Wayne."

Mr. M'Coy acknowledges the reception of several boxes of clothing for the mission. Mrs. M'Coy is now the only female missionary at the establishment.

CHEROKEES.

UNDER the date of January 5, 1823, the Mission Journal at the Brainerd station has the following remarks:—

"It was, yesterday, five years since those of the mission family who have been here longest, came upon this consecrated ground. In a retrospect of those years, while we see much to lament and be ashamed of, we are constrained to exclaim, 'What hath God wrought?' In this time there have been added to the church here (exclusive of missionaries and assistants) 26 adults, with Thomas Bassel. We believe nearly the same number have been added to the church of the United Brethren; and, at Creek-Path, 10 adults have been admitted. Near the frontier of Tennessee and Georgia, numbers of this people, within these five years, have made a profession of faith in Christ, and connected themselves with other denominations. In our several congregations, we count some who are hopefully pious, that have not yet made a public profession of religion. Although in comparison to the mass of the people, this is a day of small things, yet it is not to be despised. To God be all the praise.

"In the school at Brainerd are 43 boys, and 28 girls."

MISCELLANEOUS.

ANNIVERSARIES IN NEW-YORK.

New-York Sunday School Union Society.

THE seventh anniversary of this Society was observed on Tuesday, May

6th, in a manner similar to preceding years, but with increased animation and effect. From the Christian Herald, which takes honourable notice of the pro-

ceedings of this and other societies in that city, we shall make a few extracts.

"The scholars, to the number of upwards of 3,000, were assembled in the afternoon within the Park, and proceeded thence in orderly procession to the Circus. They nearly filled that extensive building—the boys were arranged in the pit, and on the stage. The sight of this multitude of young immortal beings, gathered, by the hand of Christian benevolence, out of the streets and lanes of this great city, collected in companies under the care of their teachers, and sitting under their various standards, in one silent congregation, was deeply affecting. Many a heart swelled, and many a warm tear gushed at the spectacle. After an appropriate prayer by the Rev. Mr. Baldwin, a simple and appropriate hymn of praise was sung by the children, led by Messrs. Allen and Sage. The effect of these notes of infant praise, proceeding at once from thousands of voices, and commemorating benefits of the highest value, was solemn, and even sublime: it led the thoughts onward to coming days, when the praise of the Almighty shall be the business of nations, and shall roll around our happy earth like the sound of seven thunders.

"The meeting was then addressed, in a solemn and impressive manner, by the Rev. Mr. Knox, who contemplated the scene before him as connected with that vast system of Christian enterprise which marks the age, and has already produced such great effects throughout the world."

The Rev. Mr. Osgood addressed his little auditors, with great fervour and simplicity of language. Looking at the standards which hung in various parts of the pit and stage, he exclaimed, with eloquent animation—"These are glorious banners! far more glorious than any blood-stained conqueror ever beheld waving round him. Long may they wave over our land; far and wide may they spread, till they have triumphed,

in all lands, over ignorance, vice, and misery."

The Rev. Dr. Milnor was chosen President, and Mr. Eleazar Lord, Corresponding Secretary.

United Foreign Missionary Society.

THE annual meeting of this society was held on Wednesday, the 7th of May, in the City Hotel.

The Report is highly interesting, and contains several important items of valuable information.

"The first missionary station mentioned is that among the *Osages upon the Arkansaw*; but as most of the details under this head have reached us in other ways, and have been already laid before our readers, we shall only briefly state, that it gives a cheering account of the peace between the Osages and Cherokees, of the erection of new missionary buildings, the increased cultivation of the farm lands, and in particular, the favourable result of an experiment in raising cotton. The issue of this interesting experiment encourages the Board to believe, that means may be derived from this source to provide for the entire support of the mission. The total value of the missionary property is \$24,000, an increase since the last year of more than the whole original outfit."

"The Seneca and Tuscarora Missions were represented as in a promising state.

"One hundred and forty-five auxiliary societies have been formed, nineteen within the last year. The receipts during the same time have fallen short of the expenditures, more than five thousand dollars.

"After reading the report, Mr. Lewis turned to the President of the Society, and in the name of the Chief Warrior of the Osage Tribe, presented to him the war club which that Chief had formerly used—it was accompanied with an inscription to the following effect:—
"To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Mis-

tionary Society: Mad Buffalo, chief of the Osage warriors, sends you this club, and tells you that he has been a great and good warrior; but now he loves war no more.'

"A certificate also accompanied it, from the superintendent of the mission, declaring the rank and high military character of the donor."

Mr. Harris, of the Seneca Mission, urged the duty of evangelizing the Indian tribes, adverting with becoming warmth and earnestness to the many injuries they had endured. Before the white men came among them they were comparatively happy—the lake, the river, and the forest, presented them with a rich repast, and they drank of the pure, unadulterated fountain stream; there was no poison mingled with it. The great ambition of the Indian then was, that he might possess a spot where he might mingle his own dust with the dust of his fathers; but with remorseless cruelty even this had been denied him—their dwellings in flames, their wives and children abandoned to an infuriated soldiery, they were heard to utter, as their last comfort, this melancholy reflection: the white men will soon cease to persecute us, we shall soon be beyond the feeling of their injuries. Sir, said the missionary, let us wipe off the stain. But how can we? By sending to those who still remain the blessings of civilization and Christianity. Is it objected that these were deeds of our fathers, and we are not responsible? Let it be remembered, that God's Providence dealt with men in their national capacity, and that he had expressly threatened to visit the iniquities of the fathers upon their children, to the third and fourth generation. Did not Christ himself declare, that on that generation should come all the righteous blood shed by their fathers, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar? If we refuse to send his

gospel to these tribes, may he not bring their blood in like manner upon us? If we refuse, what better are we doing than garnishing our father's sepulchres, with this difference, they murdered the bodies, we the souls of the heathen."

The meeting was attended by a crowded audience, all apparently alive to the interests of perishing heathen.

AMERICAN BIBLE SOCIETY.

THE seventh anniversary of this Society was held at the City Hotel, on Thursday, the 8th of May.

The issue of Bibles and Testaments during the last year was a few short of *fifty-five thousand*; making the total issued by the Society, nearly a QUARTER OF A MILLION.

"The speeches delivered this year were, in general, able and appropriate. Though the subjects of observation have been descanted upon, genius still finds a new wreath to offer; and, what is better, the fragrance of its offerings to this cause has, in no degree, palled upon the public sense. Curiosity is as much alive as ever, and the hall of the celebration continues to attract and concentrate the most dignified, as well as the most pious of our citizens."

The venerable Dr. Woodhull, of New Jersey, addressed the audience with great pathos and animation. He encouraged the Society to redoubled efforts; and after an affecting allusion to his own advanced age, concluded with a lofty anticipation of the ultimate triumphs of truth in the earth.

The Rev. Dr. Milledoler spoke with his accustomed ardour. He adverted to the appalling number of human beings passing daily out of the world—and the criminality which a holy God would attach to those who have the Bible, and still permit so many to live and die without it.

"Behold, then, millions of our race, degraded, benighted, ruined, moving forward with ourselves, for life or death

eternal, to the judgment bar of God. Behold them, for they are your own flesh who are thus moving forward, and there is yet hope of their recovery. 'Under the stainless sky of their unbroken light,' said a late feeling advocate in their behalf, 'lie buried the elements of all that is great and exalted in our common nature—the materials whence the Divine Illuminator can elicit sparks of heavenly fire. The instruments which he can harmonize to the touch of holy love—the souls which he can form anew into heirs of God and immortality.'

"Oh, when once his Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us from the regions of darkness, and the shadow of death."

The Hon. Dewitt Clinton succeeded, with a concise, luminous, and able discussion of the principles, objects, and merits of associations established for diffusing the Holy Scriptures.

We regret that our limits will not allow us to make fuller extracts from this excellent address. The classical elegance and erudition of the speaker appear to great advantage. The whole speech certainly exhibits a mind deeply conversant with the structure of human society, and deep feeling at a view of the degradation of the intellectual and moral powers of man.

"To deny the full benefit of the Scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicated on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity to understand the revelation, without charging Divine Providence with a useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist

that the light of the Gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able to receive, and ought to enjoy, the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository, as well as channel, of Divine truth. And, to borrow the language of a great philosopher, 'to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light.' Within this narrow compass is comprised the whole philosophy of the debate."

In conclusion, Mr. Clinton observed—"Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place an altar is erected to concord—peace is declared among the most discordant sects—and the party-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that, although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and heaven."

The Rev. Mr. Finley, from the Baptist church in Baltimore, addressed the Society with glowing vehemence, and in several instances with powerful effect. Speaking of the age of infidelity, now we hope for ever past, Mr. F. said, "If there be an inspiration of darkness analogous to an inspiration of light, it has been felt and exemplified by the foes of

the Bible, when all that was fascinating in style, alluring in sentiment, self-denied in zeal, and energetic in argument, has been arrayed against the pretensions and assurance of the documents of heaven—but these days are now gone by. Infidelity, in its operations and efforts, has served its purpose, and now stands an acknowledged illustration of the shortsightedness of Satan, and the impotency of the gates of hell."

Speaking incidentally of enthusiasm, he said there could be no such class of beings as the enthusiasts.

"When we look back on the achievements of the last few years, and compare anticipations and results together; when, in a period of so short duration, we behold the impulse given and felt nearly round the globe; when we try to ascertain the parallel between what enthusiasm itself would have proposed, and what faith has fulfilled, we hail the column of the victor on the rising ground, while enthusiasm itself is in the vale below, panting far behind!"

Mr. F. dwelt much on the influence of Christianity in enlarging and strengthening the intellect.

"We are convinced by the history of ages, and the present state of countries where they are without hope and without God in the world, that the Sun of Righteousness alone could resuscitate the torpid and benumbed faculties of mankind. We know that from revelation mind has derived its strength, science its utility, and the arts their refinement. From the Bible the astronomer has moralized his demonstrations, and the geologist borrowed his clue and resolutions—Nay, it is from Heaven the poet and the orator have received models of their respective arts, and all that is sublime, venerable, or pathetic, in the products of human genius, have been durable only as they embodied the spirit and genius of these perfect prototypes."

We can add but one passage more.

"While avarice is calculating its petty

profits, and saying, 'Gold is my trust; while lawless ambition, covered with blood and dust, is grasping the laurel dripping with the tears of the orphan; while science herself finds a fancied immortality, guessing at the laws of other worlds, and trifling in her own; the charity of the Bible, through the Bible Society, is busied saving souls, and restoring to harmony the wreck of intellect. *She* is from another atmosphere, and holier elevation, marking and guiding the evolutions of that moral conflict which divides the anxieties of the Universe. And we this day unite our acclamations with hers, when cheering on to victory in death, the soldiers of the Cross. The Bible contains her tactics; her war-song is the seraphic praise of Jesus, the Captain; and in all her movements the Gospel trumpet gives a certain sound to prepare for the battle."

The Rev. Dr. Milnor then introduced to the Society Seignior Vicente Roca-fuerte, a South American, and a native of Peru, who made some very interesting remarks.

"In the rapture of my patriotic exultation, for the morality and liberty of my country, I would wish you might send, on the wings of cherubims, thousands and thousands of Bibles and New Testaments to South America; that you could immediately establish in Lima an auxiliary Bible Society. I am convinced that it would prosper. The inhabitants of those happy climates are good, benevolent, of mild dispositions; and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by shortsighted bigotry, has deprived them, till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the Parent Society. Perhaps a great many patriots, and enlight-

ened ministers, giving up their anterior prejudices, will recommend these sacred books; and giving the Bible to the people, they will repeat what the Lord said to Joshua: 'This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.'

"Yes, the new nations of America will enjoy the triumph of their Independence, and the felicity of their liberty, if they would organize their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, ensure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family, as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical society that, in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the

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throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God."

The meeting is said to have continued nearly five hours, with no apparent diminution of the interest taken by the audience of its proceedings.

PRESBYTERIAN EDUCATION SOCIETY.

The fifth anniversary of this Society was celebrated on Thursday evening, May 8th.

This Society numbers on its list of beneficiaries, the last year, one hundred and three young men, in different stages of their education.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society held its twenty-first anniversary on Wednesday, May 23th, at the meeting-house of the First Baptist Church in Boston. The Rev. Joseph Elliott, of Roxbury, preached the introductory sermon, from Isaiah lxii. 6, 7. The Rev. Daniel Sharp, Secretary of the Society, read the Annual Report, which is said to be very interesting.

The Treasurer's report states that there was then \$880 on hand, besides \$500 which had been received as profits arising from the publication of the American Baptist Magazine: \$1161 were in the treasury, being donations for the translation of the holy scriptures. The addresses on the occasion were feeling and animated, and partook deeply of that evangelical missionary spirit which has long been characteristic of this Society. The trustees of the Society have appointed the Rev. Thomas Paul, of Boston, a missionary to Hayti. He has recently sailed for Port-au-Prince.

CHEROKEE LANGUAGE.

A FRIEND has kindly favoured us with a specimen of the Cherokee language, as

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translated by the Baptist Missionary, Mr. E. Jones, at the Valley Towns station. The language contains several sounds unknown in the English tongue. While, therefore, the translators use the Roman alphabet, they are compelled to give several letters an unusual modulation, which would sound harsh and guttural to an English ear. The philological character of the language is said to be very interesting.

REVIVALS, &c.

MASSACHUSETTS.

FROM recent information we are happy to learn, that the revival still continues in Boston and its vicinity. A work of grace has also commenced in Old Plymouth, and several places in that region.

Revivals have also recently commenced in Montgomery and Chesterfield, in Hampshire county, Mass. About twenty were made hopeful subjects of grace, within two weeks after it commenced. The work is powerful, and appears to be extending all over the place.

A correspondent in Westfield, states that a pleasing prospect to the interests of religion appears in that town and its vicinity. Several have been hopefully renewed in the inner man, and many seem solemnly impressed with a sense of eternal realities.

SOUTH CAROLINA.

A correspondent in Edgefield District, writes as follows :

"The state of religion in these parts affords some cause of joy, and abundant matter of grief. In our church at Stephens's Creek, we have had a gracious season, which still continues ; but with a less intense excitement than formerly. Since the second Lord's day in July last, about 180 have been added to the church by baptism, and a considerable number by restoration, and by letter. We have baptisms, more or less, every

month. The converts are almost exclusively young people, and seem to be seriously and practically under the abiding influence of the grace of God. I much hope that the harvest will not pass, nor the summer be ended, until many more be saved. In another church, which is destitute, but which forms a part of our congregation, I have baptized about 30 ; and appearances are very hopeful. Indeed, all through the District there is an awakened attention to the state of religion. The daughter of Zion is sitting disconsolate among the wide wastes of the Lord's once flourishing, now deserted vineyard, and crying, 'Return, we beseech thee, O God of Hosts ; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted.' But our only hope of better things, rests on the unchanging faithfulness and the almighty power of God. The hope which arises from the diligent use of suitable means—as of the intelligent and faithful ministration of the word—is not ours. We have means, but they are vastly inadequate. Between 24 and 25,000 souls in this civil district—more than 20 Baptist churches—and only six ministers!—three of them are aged, and worn out in the cause ; two others are pressed with a load of domestic and worldly engagements, too peremptory and importunate in their demands, to be set aside ; only one that can devote himself exclusively to the work ! The Association has made provision for a partial supply to the destitute, by appointing a Board of Domestic Itinerant Missions, and instructing them to employ as many suitable missionaries as they could get, to travel constantly, and preach. But at present that good work is neglected, simply because they can get no one who can spend his time in that way. Are there no young brethren of your acquaintance whom you can persuade to come over and help us ?"

Another worthy brother writes from Mount Hope—

"I have just been informed of the out-pouring of the Lord's Spirit on the city of Charleston. Two of the churches there have experienced a considerable revival of religion: the Congregational church, under the pastoral care of the Rev. Dr. Palmer; and the Baptist church, under the pastoral care of our venerable father in the gospel, the Rev. Dr. Furman. To the latter twenty-five have been added by baptism, in the course of the last month; sixteen of this number are white people, from some of the most respectable families in the city. The members of the church are quite enlivened. Social meetings for prayer and praise, have been held, latterly, almost every day in the week, and in one instance twice in the day. May the Lord of the harvest be pleased to spread the good work."

KENTUCKY.

Mount Maria church, in Nelson county, has lately been visited by the precious influences of the Holy Spirit. Only twenty have yet been received and baptized; but there are still some appearances which indicate an increase of converts to God.

ORDINATIONS.

At a meeting of the Domestic Mission Board, connected with the Charleston Baptist Association, held in the Baptist church in Camden, S. C. on Lord's day, 8th June, 1823, the Rev. ROBERT MISSILDINE was solemnly ordained to the work of the Gospel ministry, as a missionary in the service of the Board. Rev. William Dossey, of Society Hill, delivered the ordination sermon, from 1st Timothy, iii. 15. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Rev. Joseph B. Cook, of Mount Pisgah, received the confession of the candidate, and asked the usual questions.

Rev. John Ellis, of Mechanicville, made an appropriate prayer, while the ministering brethren united with him in the imposition of hands. Rev. Charles Ingram, of the Maria Association, presented the Bible, and gave the right hand of fellowship to their brother thus solemnly inducted to the sacred office, welcoming him to all the labours, trials, and afflictions, as well as to all the joys and consolations, of the minister of Christ. The Rev Mr. Cook delivered the charge founded on the 2d Timothy, ii 1, 2. "*I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom; preach the word.*" The church and ministers present, then came around the table of the Lord, when the Rev. Mr. Missildine, for the first time, administered the Lord's Supper. These exercises were solemn and impressive, and were witnessed by a large and respectable congregation, who patiently waited, with fixed and serious attention, till they closed. It is hoped the blessing of the Redeemer, who commissioned his disciples to go into all the world, and preach the gospel to every creature, will follow.

At Suffield, Con. May 28th, Rev. HENRY ARCHIEALD was ordained to the work of the gospel ministry. Introductory prayer by Rev. Mr. Hough, of Springfield, Mass.; sermon by Rev. Mr. Wilcox, of Saybrook, from 2 Cor. v. 20; consecrating prayer by Rev. Mr. Bridges, of Enfield; charge by Rev. Mr. Wilcox; right hand of fellowship by Rev. Mr. Wightman, of Middletown; concluding prayer by Rev. Mr. Barrett, of West Springfield, Mass. The spectators were numerous and solemn.

On the 14th ult. the Rev. DANIEL STEVENS was solemnly ordained to the pastoral care of the 2d Baptist church and society in China, Maine. The services were introduced with prayer by the Rev. Daniel Ricker, of Freedom, who also preached on the occasion, from

1 Peter, v. 2. "Feed the flock of God which is among you," &c. The ordaining prayer was offered by the Rev. Wm. Allen, of Jefferson. The charge was delivered by the Rev. Coker Marble, of Vassalborough; and the right hand of fellowship was presented by the Rev. Jabez Lewis, of China.

The Rev. TRISTRAM ALDRICH was set apart, on Thursday, the 12th instant, by request of the Baptist church in Swansey, N. H. to the work of the gospel ministry. Sermon by Rev. David Goddard, of Wendall, Mass.; consecrating prayer by Rev. Charles Cummings, of Sullivan; charge by Rev. Asa Niles, of New-Salem; fellowship of the churches, by Rev. Jos. Graves, of Royalston; concluding prayer by Rev. Levi Dunham.

On Wednesday, the 11th inst. Mr. JOHN C. WELCH was ordained over the Baptist church and society in Warren, R. I. The exercises were unusually solemn and interesting to a large and respectable audience. The introductory prayer was by the Rev. Mr. Burdin; prayer before sermon by the Rev. Mr. Gammell; sermon by the Rev. D. Sharp, from 2 Cor. v. 20; ordaining prayer by the Rev. Dr. Thomas Baldwin; charge by the Rev. Stephen Gano; right hand of fellowship given by the Rev. D. Benedict; concluding prayer by the Rev. Mr. Hall.

On Monday, the 19th inst. the Rev. CYRUS PITT GROSVENOR, and the Rev. DANIEL SHEPPARD, were ordained to the work of the gospel ministry, in the Baptist church in Charleston, S. C. The sermon was preached by the Rev. W. T. Brantly, of Augusta, from Deut. xxxii. 31.; Rev. Dr. Furman asked the usual questions; and the Rev. Mr. Brantly, after an appropriate address, presented the Bible, and gave them the right hand of fellowship, welcoming them into the trials and the consolations of the ministry. The solemnities of the occasion

were closed by an impressive charge by the Rev. Dr. Furman, from 1 Tim. iv. 16.

DEDICATION, &c.

On the third Sabbath in May, the constitution of a church, and the dedication of a new place of worship took place at Edgefield Court House, S. C. The faith and order of the church were examined on the Saturday previous. On Sunday morning the dedication sermon was preached, from 2 Chron. vi. 41. The new church was then publicly recognized by the Rev. W. T. Brantly, and the right hand of fellowship presented. The ordination of two deacons next succeeded. Ordaining prayer by the Rev. Mr. Carson; which was followed by an impressive charge to the deacons and the church, by Mr. Brantly. The Rev. Mr. Scott prayed for the Divine blessing on the newly constituted body. The whole services were concluded by an impressive sermon from Mr. Brantly, on Psalm cxix. 63. Perhaps we have never seen in this place a season more solemn and interesting.

MISSIONARIES TO BURMAH.

On Wednesday, the 11th of June, at Utica, N. Y. the Rev. JONATHAN WADE and his consort, were set apart as missionaries to the Burman empire, by a committee of the Board of Managers of the Baptist General Convention. An interesting sermon was delivered on the occasion, by Rev. Nathaniel Kendrick, from 2d Tim. ii. 10. "*Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.*" Rev. Alfred Bennet led in offering up the consecrating prayer. Rev. Daniel Hascall gave Mr. Wade an appropriate charge, and the Rev. Joel W. Clark gave him the right hand in fellowship, "*that he should go to the heathen.*" Rev. John Peck addressed Mrs. Wade, and Rev. Elon Galusha gave her the right hand in fel-

lowship. Rev. Elijah F. Willey offered the concluding prayer. The services were performed in Rev. Mr. Atkin's meeting house; the day was fine, and the assemblage was very large, and proved by their fixed and silent attention to the services, how much they felt for the world that lieth in wickedness. And by a collection of \$86 23 taken up on the spot, they showed a willingness to share in the pleasure and expense of spreading the gospel in all the earth.

Mr. Wade is a young man, and a native of the state of New York. He received his classical and theological education in the Theological Seminary at Hamilton. He appeared before the committee a man of good sense, of ardent piety, and understandingly led by the Spirit of God to the work in which he has now engaged. Mrs. Wade is from a respectable family in Hamilton, Madison county, daughter of deacon Lapham. Her early piety and active zeal in the cause of her Redeemer, has encour-

aged the hope that she will be eminently useful in the cause of missions, with her husband.

At 4 o'clock, P. M. the same day they were set apart, they went on board a boat on the canal, bidding adieu to all their relatives, and proceeded on their way to Boston, to take the company of Mrs. Judson on her return to Burmah. May the prayers of Zion be heard for them, and the blessing of thousands ready to perish, come upon them.

SAILING OF MISSIONARIES FOR BURMAH.

On Sunday afternoon, June 22d, Mr. and Mrs. WADE, and Mrs. JUDSON, sailed from Boston, in the ship *Edward Newton*, for Calcutta. In our next we will give particulars. May the Lord conduct them in safety to the field of their labours, and through the enlightening influences of his Holy Spirit, grant them abundant success.

OBITUARY.

KRISHNA-PAL* was born in a part of Chandernagore, called Bura-Gram, somewhere about the year 1764, for he used to relate that he was a boy four or five years old at the time of the famine in Bengal, in 1769-70. His father's name was Moolukchund-Pal; his mother's Nulita. Agreeably to the customs of the Hindoos, he followed his father's trade, who belonged to the chootur, or carpenter cast.

Krishna was, for some time, the disciple of the Malpara Gosai, but afterwards became a follower of Ram Shurun-Pal, of Ghospara. Respecting this last change of teacher, Krishna himself

* This name denotes one of the flock of Krishna, the Hindoo idol, pal meaning a flock.

has written an account in a letter addressed to W. Skinner, Esq. of Bristol, who kindly supported Krishna for some years before his death.

It appears from this letter, that Krishna carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the Company's territories to the east; and that in most of these places he had seals to his ministry.

As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ, the suffering, the atoning Saviour. He would often tell his countrymen how Justice and Mercy embraced each other in the undertaking of the Redeemer.

He would contrast, with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence that he only was the true Gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the Mount. His method was mild and persuasive: and the sight was truly edifying to see this Hindoo convert in his simple native dress, in the pulpit, pleading with his countrymen, and beseeching them to be reconciled to God.

As a private Christian, Krishna stood high among his brethren, as well as among Europeans, by all of whom he was recognized as an upright and truly sincere and amiable Christian.

In consequence of distresses in his family which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August last, in the forenoon, he was attacked by the fatal cholera; and though his relations neglected too long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore was called in by the missionaries; but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day, edifying all around him by his entire resignation, by the sweet tranquillity which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, "It is good to be here. Verily God is in this place. Let my last end be like Krishna's."

When asked about his attachment to

Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but he loves me more than I love him." The same question was put a short time before he expired, by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous: when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder) as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared.

He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends; and hence, when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, "Pray that I may be saved, and that all my family may be converted;" thus exhibiting the last anxieties of a Christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel.

Poor man! he had nothing to leave except the chapel he had built near his own dwelling; but the wish to make some return to the Redeemer, proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him.

Such then was the religion of this Hindoo convert. Summing it up, it amounts to this confession: "O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher (Gooroo) and licked the dust of his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform those rites after my death, which might deliver me from any difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died. But, blessed be thou, O Father of Mercies, I heard the tidings of mercy through an atoning Mediator. These tidings led me to a knowledge of my spiritual state; and I found myself lying under a dreadful load of guilt. By faith, I fled to the Lord Jesus for refuge from the wrath to come; and the Saviour gave me peace and joy in believing. Now it is my joy to speak of Him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor countrymen. I love my Saviour; though not as he loves me. I find his promise good—"I will not leave you comfortless." I have no fear in death. My only wishes are, that I and my family may be his; that all I have may be devoted to him; and that I may depart and be with Christ, which is far better."

He left behind him a widow, a widowed sister-in-law, four daughters, and eleven grand-children. One of these grand-children, who was at his funeral,

was buried the next evening, and one of his sons-in-law survived him only twenty-five days.

Do any doubt whether Christianity be a good worth bestowing on the Hindoos? Let them look at the simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna, receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water; and look at the same man, sitting with his Christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna, repeating an unmeaning incantation, or teaching it to others as a religious nostrum—and see him afterwards surrounded with a group of heathens, reading to them the Beatitudes. See heathen Krishna, worshipping a wooden image of his lecherous name-sake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his Christian brethren. Look at heathen Krishna, while he joins in the filthy songs and dances in honour of this idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee a hymn written by himself. Look at heathen Krishna, overwhelmed with debt, and daily eluding his creditors, and then look at the same man punctually discharging all his engagements, and exhibiting through life the strongest contrast to the heathen in this respect. Look at the heathen by the sides of the Ganges, calling upon their dying relations to repeat the names of Narayun, of Gunga, of Ram, and of a whole rabble of gods, pouring the waters of this river down the throat of the dying, exposing them in the agonies of death to the chilling damps by night, and to the scorching beams of the sun by day; and listen to the cries of the dying, "Tell me not of works of merit; I have been commit-

ting nothing but sin. And now—where am I going?—What is there beyond this wretched existence? Am I going into some reptile or some animal body; or shall I at once plunge into some dreadful place of torment? I see the messenger of Yuma (the king of death) coming to seize me. Oh! save me—save me! O, mother Gunga! give me a place near to thee. Oh! Ram! Oh! Narayun! O my gooroo (his spiritual guide) how dark and heavy the cloud which envelopes me—is there no certainty, no ray of light from any of the shasters to guide and comfort me in my departure? Must

I take the irrecoverable plunge, to be seen no more?" And when they have seen and heard all this, let them look at the death of Krishna, the Christian, consoled by the addresses of his Christian brethren, by the hymns which they sing, by the words of the everlasting Gospel which they repeat; and let them listen to the pleasant words which proceed from his dying lips: "My Saviour has sent his messenger for me, and I wish to go to him,"—and then let them say, whether the Gospel be a boon worth giving to the heathen.

Subscriptions to the Columbian College, &c. additional to those published in the Annual Report of the Board of Managers of the General Convention, for 1823, received principally since said Report was prepared.

For the Columbian College.

Wm. Walker, sen. Esq. Putnam county, Ga.	\$50
Rev. David Roper, Richmond, Va.	5
D. J. Jackson, Buchanan, Va.	3
Rev. John C. Harrison, from Mrs. Cogdell, Georgetown, S. C.	10
Jonathan Bacheller, Esq. Lynn, Ms.	6
Rev. Samuel W. Lynd, Bordentown, N. J.	13

Lot, College Hill, D. C.

John Lanston, Esq. Edenton, N. C.	2
Thomas Barnwell, Esq. Edenton, N. C.	2
J. H. Hartmus, Esq. Edenton, N. C.	1
Rev. Sterling Smith, from J. H. Fitzgerald, Esq.	5
Joel Watkins, Esq. Buckingham county, Va.	20
Rev. Edward Baptist, from S. O. Eggleston,	3
Same, from E. M. Eggleston,	2
Mickleberry Montague, Esq. Powhatan co. Va.	5
George Roper, Esq. from Mrs. Sarah Winston,	3
Matthew Winfree, Esq. Chesterfield co. Va.	5

For Buildings, Columbian College.

Matthew Winfree, Esq. Chesterfield co. Va.	5
Christopher Andrews, Esq. Washington, D. C.	5

For endowing the Presidency.

Thomas Haskins, Esq. Prince Edward co. Va.	10
John Leverett, Esq. Windsor, Vt.	10
William Ford, jr. Esq. Braintree, Vt.	10
Amos Richards, Esq. Cornish, N. H.	10

For Professorship of Ecclesiastical History, &c.

Rev. Charles G. Sommers, New York,	10
Rev. John Goss, Albemarle county, Va.	10
Colonel Wm. Wright, near Norfolk, Va.	10
Dr. Philip Turpen, Chesterfield county, Va.	10
Abner Davis, Esq. near Milledgeville, Georgia,	20
\$2 instead of \$20, in the Annual Report,	

For Professorship of Languages and Biblical Literature.

John Lee, Esq. Richmond, Va.	25
Rev. Henry Keeling, Richmond, Va.	25
Exum Simpson, Esq. near Edenton, N. C.	25
Littleberry Clarke, Esq. Prince Edward co. Va.	25
Simeon Walton, Esq. do. do.	10
Mrs. E. Smith, do. do.	2

Abner Watson, Esq. Prince Edward co. Va.	5
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Dollar a year for Indigent Students.

Enoch Reynolds, Esq. Wash'ton, D. C. 4 years,	4
Rev. Martin Ross, Perquimans co. N. C. 3 years,	3
Edward Wood, Esq. do do do	3
John Wood, Esq. do do do	3
E. Hoskins, Esq. Edenton do 2 years,	2
Joseph Manning, Esq. Edenton, N. C.	1
Daniel M'Dowell, Esq. Edenton, N. C.	1
Bryan W. Lester, Esq. Charlotte county, Va.	1

\$50,000 by 50,000 persons.

Mr. Jeremiah Herndon, Norfolk, Va.	1
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For purposes of the General Convention.

1823.	
May 1.	By Rev. O. Tuttle, from Union Association, New York, - 15 48
	By collection at Mr. Brown's m. h. Washington, after Convention sermon 10 55
2.	By Rev. Mr. Ashton, of Philad. from Joseph F. Piper, Esq. Russellville, Ky. for the education purposes of the Conv. 5 00
3.	By Rev. Humphrey Posey, from Bethel Ass. S. C. for Foreign Missions, 7 50
	By the same, the balance of his accounts due the Convention, 5 45
6.	By Miss Margaret M'Cutehen, from ladies in Washington and Georgetown, D. C. for an Indian boy, named O. B. Brown, - 10 00
8.	By Rev. Thomas Roberts, per collection for Indians, Buffalo Creek m. h. 5 00
	By same, from Mrs. Hunter, for Indians, - 1 00
9.	By col. at Dr. Laurie's m. h. Washington, after sermon by Rev. Daniel Sharp, of the General Convention, 19 42
June 10.	By Wm. Dabney, Esq. Treasurer of the Richmond For. & Dom. Mis. Soc. 100 00
15.	By collection at Hertford, N. C. 9 60
16.	By col. at Edenton, N. C. for educa. 5 11
21.	By John F. Finch, Esq. Mecklenburg co. Va. from Union Mis. Soc. 80 00

For the support of a Mission Secretary.

By Joel Watkins, Esq. Buckingham county, Virginia,	30 00
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